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ABSTRACT

A self-instructional package for a unit in ritual behavior and belief systems for a community college cultural anthropology course is presented along with a discussion of its development. The first sections of the paper describe the objectives, procedures, and implications of the packet's development, indicating that conceptual references regarding the construction of learning objectives were drawn from Bloom, Roueche, Maeger, and Tyler; standardized anthropology concepts were elicited from a number of commonly used introductory textbooks; a survey identified the most commonly appearing concepts dealing with primitive belief systems; and objectives and narrative text were prepared. The learning packet itself includes: (1) directions for its use; (2) a rationale; (3) broad, generalized objectives; (4) narrow objectives and a list of performance activities; (5) a narrative covering the economic aspects of rituals and beliefs, emotional needs, secular vs. sacred considerations, Arunta animism and totemism, spiritual power, fertility, shamans, and rites of passage (i.e., pregnancy and childbirth, naming, puberty, and death); (6) a bibliography; (7) performance activities; and (8) a post-test. (Author/LL)

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BELIEF SYSTEMS AND RITUAL BEHAVIOR:

A MODULAR APPROACH

by

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College of Marin

OAKLAND

A PRACTICUM PRESENTED TO NOVA UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
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BELIEF SYSTEMS AND RITUAL BEHAVIOR: A MODULAR APPROACH

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Peter A. Kassebaum

ABSTRACT

The purpose of this practicum was to develop an instructional package or learning module which dealt with the area of ritual behavior and belief systems within the context of an existing cultural anthropology course at College of Marin, a two-year community college located in the San Francisco Bay Area. This practicum was a direct response to an expressed student need for more depth in the field of beliefs and primitive traditions. The practicum was designed to focus upon the following: ritual behavior, rites of passage, shamanism or primitive medical practices, magic, and the correlation between economic adaptation and the types of belief systems in evidence.

Procedures were designed to facilitate the utilization of an objectives approach. Conceptual references regarding the construction of objectives were drawn from Bloom, Roueche, Maeger and Tyler. Standardized anthropological concepts were elicited from a number of introductory textbooks commonly used at the community college level. A survey identified the most frequently appearing concepts in those chapters which dealt with primitive belief systems. Objectives were created from the conceptual base using a curriculum expertise which was developed through a review of the appropriate literature. The narrative text of the module was constructed around a framework and utilized a research paper approach, replete with numerous references.

The package contains generalized and narrow objectives, performance activities and narrative materials all designed to facilitate mastery. Construction of the unit revealed that field testing will be required to refine the approach. A method of design for testing of the package was proposed, as well as a post-test for students. Broader recommendations pertaining to the institution and the unit revolved around the need to experiment with the approach and to share experiences and information with others who are interested in the same area. According to some authors, mastery learning and objectives appears to offer both the student and the instructor the opportunity to facilitate learning.

The development of the package was facilitated by a curriculum grant from the Chancellor's Office of the Marin Community College District. The grant highlights the degree of importance which the local district has placed in the value of encouraging the use or testing of mastery learning and objectives.

Validation of the package through the appropriate field and statistical applications will determine the long-term feasibility of the use of objectives within the larger framework of the entire cultural anthropology course. The primary recommendation revolves around the goal of field testing to establish the overall validity of the approach and the package.

CONTENTS

INTRODUCTION 1

BACKGROUND AND SIGNIFICANCE. 4

PROCEDURES 13

RESULTS. 18

DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS . . . 19

REFERENCES CITED 30

APPENDIX A - Belief Systems and Ritual Behavior: A Self-Instructional Package. . . . 32

Table of Contents. . . . . (aa)

Directions . . . . . (a)

Rationale for Module . . . . . (b)

Broad or Generalized Objectives. . . . . (d)

Narrow Objectives and List of Performance Activities . . . . . (e)

Narrative of Module. . . . . (r)

Footnotes. . . . . (28)

Bibliography . . . . . (31)

Performance Activities . . . . . (I)

APPENDIX B - Post-Test 33

LIST OF TABLES

Table 1 - Table of Categories. 19

Table 2 - Analysis of the Generalized Objectives . 23

INTRODUCTION

The purpose of this practicum was to develop a curriculum module utilizing objectives and goals related to the study of ritual behavior from an anthropological perspective. Ritual behavior and belief systems are not covered within the context of the present text and workbook. Of all the manifestations of man's emotional, intellectual, and social life, none are so elusive of definition as ritual behavior and belief systems. Belief systems are found throughout the social fabric of all societies. All groups reflect upon the existential nature of the universe and the experiences they encounter.

As a consequence, they formulate systems of explanation which help to answer the unknown. It is common within anthropology to divide the study of belief systems into several categories. Primitive belief systems emphasize a sacred perspective. Contemporary secular belief systems emphasize a pragmatic and objective determination of causation. Anthropologists seek to understand primitive belief systems relative to the cultures in which they exist. It is traditional for introductory cultural anthropology students to be exposed to the study of primitive belief systems.

The module was designed to fill a gap in the current learning package. A concise yet academically solid unit was developed. Recent student evaluations of the text and workbook and the course indicated a need for a special module to clarify materials which were classified as ritual behavior

and primitive belief systems.

This practicum examined from an anthropological perspective the following areas: primitive belief systems, rites of passage, primitive medical beliefs and the overall linkage between cultural or economic complexity and the type of belief system which a culture exhibits. Specific attention was given to hunting and gathering, pastoralism and horticulture. The practicum was designed to interface with other segments.

The stated objectives for this practicum were:

1. To create a learning module based upon formal objectives covering the area of ritual behavior and belief systems.
2. To create a learning module which responds to a given student need.
3. To move toward the development of a better learning package approach, thereby facilitating the instructional mode.

The practicum will be utilized to overcome problems associated with an inadequate coverage relating to ritual behavior and primitive belief systems in the present course and learning package. It is anticipated that a formal evaluation of the proposed module can take place during the Nova research module.

The practicum could be replicated by using the same references. However, the number and type of objectives would probably vary according to instructor-student needs. The

format interfaces with the present text and workbook. Standard anthropological concepts were gleaned from a number of chapters in cultural anthropology textbooks commonly used at the community college level. A survey of important concepts identified the traits which had the highest frequency of occurrence in those chapters which dealt with primitive belief systems and ritual behavior. Objectives were constructed using the identified traits as guides. After the objectives were completed, the text of the module was written. Exercises based upon the objectives follow the written text. Conceptual background in curriculum theory, which was gained in the search of the literature and in the curriculum seminar and syllabus, was employed in the construction of the objectives.

BACKGROUND AND SIGNIFICANCE

The construction of a learning package utilizing objectives is within the scope of the curriculum module. Materials covered in the curriculum seminar and syllabus emphasized instructional design and curriculum improvement. Objectives were discussed at some length; as a consequence the formulation of a learning system dealing with ritual behavior and belief systems from both the anthropological and objectives perspectives was undertaken.

A survey of the literature was divided into three major components:

1. References related to the construction and application of objectives.
2. A search of the Eric data base for cultural anthropology courses which utilized objectives in order to locate more specific examples of objectives and primitive belief systems.
3. A review of introductory anthropology textbooks to locate chapters on ritual behavior and primitive belief systems.

The search of the literature was based in part on the premise that objectives can contribute toward mastery for a diverse student population. California community college students come from a wide variety of backgrounds.[1]

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[1]California State Community College Chancellor's Office, California Community College Student Profile, Fall 1979 (Sacramento, California, 1980).

Data drawn from the California Community College Student Profile illustrates that the vast majority of students were part-time, female and over twenty years of age.[2] In addition, ethnic representation at the state level shows an enrollment which was quite large.[3] Community college students in California are not homogeneous but extremely diverse. Patricia Cross, in Beyond the Open Door or The New Student, postulates that higher education will have to turn to women, older students, minorities, and the academically ill-prepared to make up for the gap caused by lower birthrates during the 1960s.[4] Teaching techniques and styles which were developed for the so-called traditional, full-time, male student will not match the types of students who are projected to attend college in greater numbers over the next two decades. A study of student traits at College of Marin showed a profile which was analogous to the projection postulated by Cross.[5]

A number of authors have recognized the importance of student faculty fit and the resultant challenge to educational institutions:

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[2] Ibid.

[3] Ibid.

[4] Patricia Cross, Beyond the Open Door or The New Student (San Francisco: Jossey-Bass, 1971).

[5] Peter Kassebaum, "Nova Practicum, 1980. A Sociological Analysis of Selected Student Enrollment Traits at College of Marin: Fall 1979." (The research compared regional, state and local patterns.)

> The success of the community college as a social institution dedicated to effective instruction will depend, in large measure, upon the success of its educational endeavors with nontraditional students. . . . They all have one basic thing in common: they simply do not fit into the mold labeled traditional college student. . . . The open door policy of the two year college has meaning only if these new students are educationally accommodated. . . . The community college has real value to the extent it can provide successful and meaningful learning experiences for all its clientele.[6]

Instructional design which takes into account student diversity might help to compensate for the culture shock which a number of institutions of higher education have experienced. Better instructional design can contribute to overall teaching effectiveness. According to Ivor K. Davies, "Objectives lie at the very heart of the planning process, whether one is planning a curriculum or a single classroom lesson."[7] In addition,

> . . . the essence of planning, and thus the indispensable property of objectives, is concern for the future and for its fulfillment.[8]

> In the last couple of years, a few pioneering community colleges have designed effective learning programs for these new students.[9]

Objectives are part of the movement to make infomation and mastery available to a larger audience. The use of objectives can be considered as part of the historical

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[6]John Roueche and Lewis Mayhew, Nova Curriculum Guide (Fort Lauderdale, Florida: Nova University, 1979), p. 43.

[7]Ivor K. Davies, Objectives in Curriculum Design (Maidenhead, England: McGraw-Hill, 1976), p. 4.

[8]Ibid., p. 5.

[9]Roueche and Mayhew, p. 43.

trend toward egalitarianism, in that all within a classroom have equal access to what an instructor wants them to learn.[10] Objectives measure the ability of a student to learn specific things, rather than wasting time in a futile search for what an instructor might want a student to learn. Patricia Cross, in "The Instructional Revolution," writes: "The egalitarian ideal has been the principle force behind the growth of American higher education for more than a century."[11] College of Marin has attempted to make education available for all segments of the community; it has incorporated a wide variety of instructional formats to achieve this end. Support of faculty projects based upon educational objectives has been part of the local tradition.[12]

Instructional objectives require an instructor to specify learner performance in terms of measurable traits.[13] Social pressure for educational accountability has

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[10]Warren Bryan Martin, "Individualizing the System," Current Issues in Higher Education (San Francisco: Jossey-Bass, 1976), p. 4.

[11]Patricia Cross, "The Instructional Revolution," Current Issues in Higher Education (San Francisco: Jossey-Bass, 1976), p. 49.

[12]Local grant proposals in curriculum generally require the use of systems theory, individualized instruction, and/or objectives in order to be given serious consideration for instructional research and development funding.

[13]Robert Kibler, Donald Cegala, Larry Barker, and David Miles, Objectives for Instruction and Evaluation (Boston: Allyn and Bacon, 1974), p. 86.

contributed toward the use of education by objectives. Some critics contend that objectives are simplistic and that learning cannot be broken down into units. The following are brief summaries of some of the more positive attributes for objectives.

1. Instructional objectives specify what is important and thereby avoid confusion and save time for the student and instructor.
2. Curriculum in the larger sense is made tighter in that courses can be co-ordinated because course content is visible to curriculum planners.
3. Students and advisors can plan course programs better when they read course descriptions based upon objectives.
4. Teachers can clearly state to other teachers what they teach.
5. Teachers can design specific instructional experiences to facilitate the achievement of specific goals.
6. Student evaluation can be made according to objective criteria--the mastery of objectives.
7. Because an instructional objective includes minimum standards, it represents the opportunity that most students in a class can be expected to master the objective.
8. Performance standards help teachers to determine the adequacy of their instructional programs.[14]

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[14]Ibid., pp. 4-5.

Instruction or teaching can be defined as effective if it succeeds in changing students in a desired direction.

An objective is a description of a performance you want a learner to exhibit; it describes the intended result, rather than the process.[15] The use of objectives allows a controlled pre-assessment and post-assessment based upon standardized traits. A measurement can be taken to record the actual change relative to instruction. "The process of evaluation is essentially the process of determining to what extent the educational objectives are actually being realized by the program of objectives and curriculum."[16] Evaluation also implies that students can be made aware of their progress as they move through a set of objectives. Ivor Davies argues that ample evidence exists to support the superiority of objectives. "Students taught through the use of objectives learn more than students taught by teachers who utilize other styles of instruction."[17]

In summary, a survey of the educational literature revealed that ample materials existed in support of the direct application of objectives to facilitate the mastery of materials by students.

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[15]Robert F. Maeger, Preparing Instructional Objectives (Belmont, California: Fearon Publishers, 1975), p. 5.

[16]Ralph Tyler, Basic Principles of Curriculum and Instruction (Chicago: University of Chicago Press, 1949), p. 106.

[17]Davies, p. 86.

The second area involved a computer search of the Eric files for sources related to the prior construction of a cultural anthropology course around the use of objectives. One reference was located; Michael Capper produced a set of objectives for a Junior College course in Cultural Anthropology in November of 1969.[18] His sixteen-page list of objectives was not of sufficient quality to be used in the practicum. It would appear that virtually nothing has been submitted to Eric which dealt explicitly with Cultural Anthropology courses and objectives.

A review of contemporary cultural anthropology texts revealed that most dealt with the themes of ritual behavior and primitive belief systems. The following were selected as data bases to draw traits from for the more uniform construction of objectives. Hoebel, Spradley, Pearson, Harris and Bohannon have all produced textbooks in the field of Anthropology.[19]

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[18]Michael R. Capper, "Objectives for a Junior College Course in Cultural Anthropology," (Los Angeles: University of California, Los Angeles. Eric Clearinghouse for Junior College Information, Nov. 1969. 16 p. RIE Mar. 70).

[19]E. Adamson Hoebel, Anthropology (New York: McGraw-Hill Book Company, 1969).

James P. Spradley, and David P. McCurdy, Anthropology (New York: John Wiley and Sons, Inc. 1975).

Roger Pearson, Introduction to Anthropology (New York: Holt, Rinehart and Winston, Inc., 1974).

Marvin Harris, Culture, Man and Nature (New York: Thomas Crowell Company, 1971).

Paul Bohannon, Social Anthropology (New York: Holt, Rinehart and Winston, 1963).

The first four authors have widely read texts in Introductory Cultural Anthropology. Bohannon is internationally recognized as a leader in the area of Social Anthropology. His expertise was cited in order to lend more depth to the practicum. In addition, numerous ethnographies were utilized. Particular attention was paid to E. Service's Profiles in Ethnology. It is considered as a classic, in that it contains numerous monographs drawn from diverse cultures.[20] The Spindler Series in Anthropology was extremely valuable in that detailed cultural information was made avilable.[21]

The practicum was supported by conceptual and factual materials drawn from anthropological sources. As a consequence, a strong conceptual base was present and this supported the development of the module.

In conclusion, the three major areas for review were:

1. Literature dealing with the application of objectives.
2. Eric publications dealing with objectives and Cultural Anthropology.
3. Cultural Anthropology texts and directly related materials.

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[20] E. R. Service, Profiles in Ethnology (San Francisco: Harper and Row, 1978).

[21] The Spindler Series consists of a collection of over one hundred anthropological monographs published in book form by Holt, Rinehart and Winston. The monographs are edited by George and Louise Spindler of Stanford University.

Materials from the literature demonstrated that a conceptual and pragmatic base existed in the area of objectives and anthropology. Unfortunately, little has been published linking the two, as the search of the ERIC data base so aptly demonstrated.

PROCEDURES

This practicum did not use a traditional format. However, the comments of the Nova proposal evaluator helped to establish the procedures. Dr. Donald Rigg stated:

> Since this practicum will result in the development of a module, the latter should be included as an appendix to the practicum. A detailed analysis of important aspects of the module, e.g., why it was put together the way it was, portions affected by the literature review, a discussion of how certain objectives were attained, should then take place in the Results and Discussion, Implications and Recommendations sections.[22]

The procedures can be broken down into seven stages:

1. A review of the appropriate literature.
2. A survey of concepts related to primitive belief systems and ritual behavior.
3. The construction of objectives.
4. The writing of the text of the unit.
5. The writing of the performance activities which were designed to facilitate mastery.
6. The design of a post-test based upon the objectives.
7. The design of a test to establish validity through a proposed experimental approach, comparing student performance based upon traditional lecture and readings vs. the self-instructional package coupled with discussion.

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[22]Dr. Donald Rigg, Nova Curriculum Proposal comment sheet. Dated: March 9, 1981.

A learning package can be likened to an instructional system. Barton Herrscher states that an instructional system is a map which depicts the paths available to a learner.[23] An approach favored by Paul Jacobs identifies the steps which were deemed appropriate to the development of a sound system of instruction. It contained the following:

1. Specify goals
2. Write the unit
3. Try out and revise
4. Validate[24]

Jacob's model was applied to the development of the seven stages which went into the completion of the instructional package. It served as a guide throughout the practicum.

One of the key elements within the unit consisted of the construction of anthropological objectives. Numerous objectives were utilized. Ogletree and Hawkins emphasize that objectives should be stated in terms which indicate the kinds of change to be brought about in a learner.[25] In order to clarify the construction of objectives, Maeger's objectives checklist was employed. "To help your objectives

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[23]Barton R. Herrscher, Implementing Individualized Instructions (Houston: Archem Company Publishers, 1971).

[24]Paul I. Jacobs, Milton H. Maier, and Lawrence M. Stolvrow, Guide to Evaluating Self-Instructional Programs (New York: Holt, Rinehart and Winston, Inc., 1966), p. 11.

[25]Earl J. Ogletree and Maxine Hawkins, Writing Instructional Objectives and Activities for the Modern Curriculum (New York: MSS Information Company).

communicate make sure that they answer the following questions in the affirmative."

1. Is your main intent stated?
2. Is the indicator behavior simple or direct?
3. Have you described what the learner should have?
4. Have you described how well the learner must perform?[26]

Maeger's influence contributed to the creation of a four-component model for each objective.

1. A statement of required student performance, relative to cognitive development regarding specific facts.
2. A statement of the exact nature of the performance activities which were designed to facilitate mastery.
3. A statement of the exam format.
4. A statement of the test or grading standards which a student will be expected to meet. (Instructor based standards)

The practicum was designed to meet a student need; it was also integrated into an ongoing instructional package based upon goals. Introductory students of cultural anthropology at College of Marin were the target audience. Their sociological characteristics were considered in the overall design.

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[26]Robert F. Maeger, Preparing Instructional Objectives (Palo Alto: Ferron Publishers, 1962), p. 118.

A post-test of the two sample groups was developed, utilizing the objectives as a base. A test of the practicum package would involve a polished instructional unit. Experience with the package in the classroom will highlight areas for revision. After initial changes based upon student feedback, a formal research design based upon two groups will be undertaken to help determine the overall validity of the product.

The primary limitations for the package revolve around the emphasis which anthropologists give to different cultures. Anthropology is not a precise science; therefore the application of objectives can vary in content and form in regards to the type of ethnographic examples. A survey of introductory texts was designed to partially compensate for this weakness, along with the use of traditional ethnographic information drawn from monographs and texts normally available at the college level. Conceptually, the unit should be relatively sound.

Another area of concern stems from the objectives and their composition. All behavioral objectives must be written with an eye for revision. There are a number of problems which could arise. H. McAshan cites five potential areas for caution:

1. Students are different in learning
2. Teachers are unique in selecting objectives
3. Too much standardization of objectives may incur a loss of flexibility
4. Poor objectives may incur poor results

5. Objectives must be re-evaluated [27]

McAshan's five examples helped to refine the package and eliminated some of the problems which are linked to the use of objectives.

A tentative model for evaluation and validation would involve adequate field testing and a formal comparison between two closely matched groups of cultural anthropology students. Group 'A' would use the instructional package and would be tested using the objectives-based exam. Group 'B' would be instructed using the traditional methods of lecture and discussion, covering the same areas. Students would not have access to the learning package. The same objectives-based exam would be utilized. Statistical analysis of the results would use a null hypothesis, in that no difference in performance based upon test results would be anticipated. In addition, item analysis for each exam question based upon student and group response would be compared. The proposed evaluation technique would give some indication as to the overall effectivenss and validity of the approach.

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[27] H. H. McAshan, Writing Behavioral Objectives, A New Approach (New York: Harper and Row, 1970).

RESULTS

The primary goal of the practicum was to complete a module detailing anthropological perspectives related to the following: belief systems, shamanism, magic, ritual behavior, rites of passage and the relationship between economic adaptation and belief systems. A self-contained student learning package was created which contains the following elements (see Appendix A).

1. Rationale for Module
2. Broad Objectives
3. Narrow Objectives and List of Performance Activities
4. Text of Module
5. Student Performance Activities

A method for assessment of mastery was proposed. Students will take a post-test upon completion of the unit. The test was based upon objectives drawn from the text of the module (see Appendix B). Another function for the post-test will be as one of the instruments for formative evaluation. Summative evaluation and validation protocols will depend upon the results of field testing and anticipated refinement of the package.

DISCUSSION, IMPLICATIONS AND RECOMMENDATIONS

> Objectives are useful tools in the design, implementation, and evaluation of instruction. They are useful in pointing to the content and procedures that will lead to successful instruction, in helping to manage the instructional process itself, and in helping to prepare the means of finding out whether the instruction has been successful.[28]

The objectives for the unit were based upon a survey of cultural anthropology textbcoks commonly employed at the lower division college level (see Table 1).[29]

Table 1

TABLE OF CATEGORIES

Category	Harris	Spradley	Pearson	Hoebel	Bohannon
Rationale for the construction of belief systems	✓	✓	✓	✓	✓
Rites of passage	✓	✓	✓	✓	✓
Magic	✓	✓	✓	✓	✓
Shamanism	✓	✓	✓	✓	✓
Medical	✓	✓	✓	✓	✓
Animism	✓	✓	✓	✓	✓
Totemism	✓	✓	✓	✓	✓
Economic influence of belief systems	✓	✓	✓	✓	✓

[28]Maeger, p. 19.

[29]Harris, Spradley, Pearson, Hoebel and Bohannon all cited previously.

Michael Capper's list of objectives for a cultural anthropology course contains the same conceptual areas as does the texts. Rites of Passage, Animism, Totemism, Shamanism, Magic, Priests, Worldview or Rationale, and Sacred and Profane were listed as topics for students to identify or write about. Capper's list was produced as part of the desire by ERIC to answer demands for published objectives within community college courses in 1970.[30] It was comforting to find agreement over topics within the same area.

Generalized objectives were drawn from the search of the literature. Narrow, or specific, objectives were coupled with performance activities to facilitate the topical background of students. The generalized objectives required a mastery of more than one type of behavior.

As John E. Roueche states:

> One way that a teacher can create objectives that include all levels of learning . . . from simple to complex . . . is to use Bloom's taxonomy as a source of classes of objectives. The classification divides behavior into three major areas:
>
> 1. Cognitive
> 2. Affective
> 3. Psychomotor[31]

An analysis of the generalized objectives and the narrow objectives illustrates that cognitive and psychomotor

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[30]Capper, p. 6.

[31]John E. Roueche, Writing Higher Level Objectives: The Cognitive Domain (Washington, D.C.: H.E.W., Media Systems Series, National Institute of Education, 1979), pp. 7-8.

skills were designed. Some of the objectives were designed to go beyond mere memorization or recall. The generalized objectives were structured to meet at least four of the traits attributed by Roueche to higher levels of cognition:

1. Knowledge - To recall and memorize
2. Comprehension - To translate from one form to another, interpret, or extrapolate
3. Application - To apply or use information in a new situation
4. Analysis - To examine a complex behavior and break it down into its parts
5. Synthesis - To put together information in a unique or novel way to solve a problem
6. Evaluation - To make a judgment about something in light of a given criteria.[32]

The following general objectives were covered in the text of the module. They were designed around a specific format.

1. After completion of the unit a student should be able to describe and identify specific anthropological perspectives in regards to the rationale for the construction of belief systems and to categorize them in ethnographies.
2. After completion of the unit a student should be able to describe and identify specific elements associated with Rites of Passage and to isolate them in ethnographies.
3. After completion of the unit a student should be

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[32]Roueche, pp. 7-8.

able to define from an anthropological perspective the concept of magic and to recognize magical beliefs in ethnographies.

4. After completion of the unit a student should be able to define shamanism and to give cross cultural illustrations of shamanistic practices.
5. After completion of the unit a student should be able to give examples and explanations concerning primitive medical practices with specific illustrations drawn from the reading.
6. After completion of the unit a student should be able to define animism and totemism and to give specific examples of animistic and totemistic behavior and to categorize such behaviors within ethnographies.
7. After completion of the unit a student should be able to link the type of economic adaptation with the form of belief systems, i.e., to discern when given a cultural description, what form of belief systems a culture might exhibit.

The following table summarizes the analysis of content using Bloom's taxonomy and Roueche's list of traits associated with higher learning for the generalized objectives.

Table 2

ANALYSIS OF THE GENERALIZED OBJECTIVES

BLOOM'S TAXONOMY	Objectives 1	2	3	4	5	6	7
Congnitive	✓	✓	✓	✓	✓	✓	✓
Affective*							
Psycho-Motor**	✓	✓	✓	✓	✓	✓	✓

ROUECHE'S TRAITS†	Objectives 1	2	3	4	5	6	7
Knowledge	✓	✓	✓	✓	✓	✓	✓
Comprehension	✓	✓	✓	✓	✓	✓	✓
Application	✓	✓	✓			✓	✓
Analysis	✓	✓	✓	✓	✓	✓	✓
Synthesis	✓	✓	✓	✓	✓	✓	✓
Evaluation	✓	✓	✓	✓	✓	✓	✓

*Affective = emotional or value change. No instrument was designed.

**Psycho-Motor gained through reading and other performance activities associated with narrow objectives.

†Higher level objectives were felt to be present when a minimum of four out of the six traits were expressed.

Data from the table illustrates that the generalized objectives were higher level. They were designed to conform to this aspect, while the narrow or specific objectives were designed for a lesser level of cognition. The use of two types of objectives coupled with psychomotor skill development and performance activities was designed to condition a student toward note taking and organization.

One of the major problems facing community college students today is their lack of academic preparation.[33] An area of acute concern is the perceived inability of such students to organize notes and to highlight key areas for study. General objectives in the broader sense are like a gestalt in that they demonstrate a big picture, while the narrow objectives cultivate an awareness of detail. The concern was to develop a skills model for a student related not only to completion of the exercises and mastery of the unit, but also in regard to the development of overall study skills.

The written exercises demonstrate to a student that key elements can be condensed into a small number of words. Generalized formal responses in the performance activities or exercises add additional opportunities for learning. Visualization of the objectives in different formats is designed to serve as a tool for increasing the potential for mastery.

---

[33] Cross.

The affective or emotional area was treated in a unique fashion. It was hoped that students will come to view differing belief systems from a less ethnocentric perspective and to gain some degree of appreciation for the rich diversity which cultures have created. However, no attempt was made to develop an instrument to measure value changes.

Specific attention was paid to the method of instruction in that a pathway for the learner was developed:

learner-in
↓
Steps: 1) obtain package from instructor
↓
2) read rationale for the unit
↓
3) read generalized objectives
↓
4) read the narrow objectives
↓
5) read the text material
↓
6) read the performance activities
↓
7) complete the activites
↓
8) take the exam -
↓
9) demonstrate mastery or non-mastery
↓ ↓
exit recycle back into the unit

Prior experiences at the community college level with objectives can help to point out some of the potential problems. Robert Froh and Eiji Muraki completed a study on the widespread use of objectives and mastery learning at City College of Chicago. They discovered that the prime

factor which contributed to a dropping of objectives from course content by instructors who had been initially supportive of mastery learning was the amount of time and preparation it takes to set up objectives using Bloom's taxonomy. Many of these instructors modified the taxonomy to partially continue the conceptual application, but refined it to their pragmatic needs.[34]

The setting up of objectives and performance activities was a time consuming affair. It is understandable why many instructors balk at the logistics which are involved. However, there are justifications for the use of instructional objectives:

1. The teacher will have a method to measure traits which have not been adequately measured in the past.
2. The teacher and the student will have greater visible evidence that the objectives have been achieved.
3. The student will be able to focus on the material on which he will be evaluated.
4. The student will participate in his own instruction.[35]

Clark argues that a statement about what constitutes mastery should not be included in the actual objective. The unit's statement of mastery was based upon a criterion-referenced grading system. Here a student's performance

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[34]Robert Froh and Eiji Muraki, "Modification and Discontinuance of Mastery Learning Strategies" (Los Angeles: University of California, Los Angeles, Eric Clearinghouse for Junior College Information, October 1980 ED194 178).

[35]Cecil Clark, Using Instructional Objectives in Teaching (Illinois: Scott Foresman and Company, 1972), p. 27.

will be compared to an external standard; he will be graded on whether he masters the objectives. According to James Popham, the first step in creating a set of criterion-referenced questions is to zero in on what the test is going to measure.[36] The goal of the objectives was to expedite the learning process by highlighting the types of knowledge which would be subject to measurement.

The implications for the use of objectives for this unit will be determined during the formative and summative evaluation phases. It was apparent that time to create objectives was one of the major drawbacks cited by a number of authors. In addition, clearcut evidence as to the actual superiority of a structured course using objectives over the traditional format has not been accepted by all segments of the academic community. The value of objectives rests in the simple fact that an instructor and student can see what is required for mastery. Testing, and grading, then become somewhat more standardized. One often heard critique of objectives revolves around the assumption that structure tends to reduce higher levels of cognition and that the real world is not structured. However, training programs in business and industry along with some segments of the government have made extensive use of objectives with some degree success. As pressure for educational funding increases, it

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[36]W. James Popham, Criterion Referenced Measurement (New Jersey: Prentice Hall, 1978), p. 117.

is likely that institutions and instructors will find themselves held accountable for their instructional content. Demands for measurement of learning will probably increase the emphasis upon objectives in community colleges over the decade of the eighties.

This practicum was an attempt to gain some degree of awareness of the approach and to answer a student need. The Marin Community College District supported the practicum with a grant from the Chancellor's Incentive Fund, thus giving some credence to the possibility of greater emphasis within the local college district upon objectives. All that remains is to test the package and to determine its teaching effectiveness.

In summation, the goals of the module were:

1. To create a learning module based upon formal objectives covering the area of ritual behavior and belief systems.
2. To create a learning module which responds to a student need.
3. To move toward the development of a better learning package approach, thereby facilitating the instructional mode.

The overall goals of the practicum have been demonstrated (see Appendix A).

In summary, the longterm suitability of objectives within the present framework needs to be tested and validated before a generalized restructuring of the entire course around objectives can take place. Careful analysis and the application of an appropriate statistical perspective will emphasize areas which need to be clarified. Validation is the primary recommendation for the package.

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APPENDIX A

Belief Systems and Ritual Behavior:

A Self-Instructional Package

Table of Contents

Directions . . . . . a

Rationale for Module . . . . . b

Broad or Generalized Objectives. . . . . d

Narrow Objectives and List of Performance Activities . . . . . e

Narrative of Module. . . . . r

Economic Perspective 1

Emotional Needs. 1

Secular vs. Sacred 2

Arunta Animism and Totemism. 4

Spiritual Power. 6

Fertility. 7

Shamans. 11

Rites of Passage 15

Pregnancy and Childbirth 15

Naming 17

Puberty. 18

Death. 21

Footnotes. 28

Bibliography 31

Performance Activities I

Directions

Student Check-Off

_____ 1. Obtain package from instructor

_____ 2. Read the material in the rationale section (Very Important)

_____ 3. Read the generalized objectives

_____ 4. Read the narrow objectives

_____ 5. Read the text material

_____ 6. Read the performance activities

_____ 7. Complete the performance activities

_____ 8. Take the exam

_____ 9. Demonstrate mastery on exam

_____ 10. Exit or re-cycle depending upon mastery or non-mastery

Performance Activites demonstrated:

Date_____

Points_____

Test Mastery demonstrated

1) Date_____

Points_____

2) Date_____

Points_____

Rationale

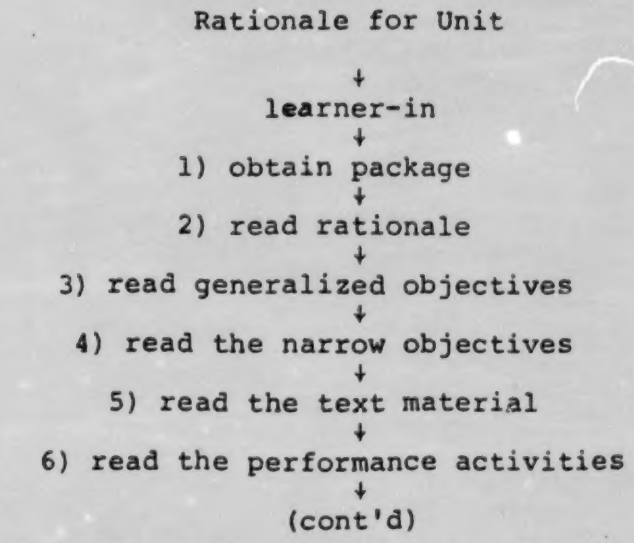
Introduction

The unit you have just received is a self-contained learning package. It was designed to enable a student to master materials normally covered in a lecture format. The pace of instruction is up to you. Some students will finish the package in a week; others will take longer. You have four weeks to cover the material and to take the exam. If you fail the exam, you may re-study and take another version.

Broadly speaking, instruction by objectives is designed to improve your chances to learn and demonstrate mastery of an area. It is a form of instruction which is found in business and in the military.

This particular module deals with primitive belief systems and interfaces with your textbook (Profiles in Ethnology) and your workbook (Cultural Anthropology). It is important for you to follow the instructions in order to maximize your chances of passing or achieving mastery. Mastery can be demonstrated by a combination of factors. Students must complete the performance activities listed in the "narrow objectives" section and the test which can be obtained from the instructor. Points will be awarded for both segments of the mastery section.

Sometimes it is helpful for a student to see a map of where they are going. Here is an educational map which illustrates the proper sequence of required activities:



↓

7) complete the activities

↓

8) take the exam

↓

9) demonstrate mastery or non-mastery

↓ ↓

exit recycle back into the unit

Mastery

A. Now for the pragmatic details. Mastery for the performance activities is demonstrated by having your written exercises checked off by the instructor. All the exercises must be completed to receive points. The form which is in the front of the entire package has a space for the instructor's signature.

Total points possible: 20

B. Mastery for total content is based upon an exam worth: 50 points. It will consist of 25 questions worth two points each. Mastery is demonstrated when a student obtains a score of at least 40 points. The exam is multiple-choice, matching and true-false.

Test conditions are closed book, no notes, no talking; you have a one-hour time limit. If you score less than 40 points, you must go back to your learning package and prepare again. You have one additional opportunity to re-take the exam; however, your score on the second exam will be final. In addition, a 4-point penalty will be subtracted from your second attempt. This is done to encourage students to prepare adequately for the first attempt.

Let's Review

a. Mastery is demonstrated for the performance activities by: completing the written exercises and having them checked off by the instructor. 20 points possible.

b. Mastery for the test is demonstrated by obtaining a score of a minimum of 40 points on the test. If you must take the test again, you keep the second score with a penalty of 4 points.

Finally, if you have problems with the material, bring the package in and talk with the instructor or tutor.

GOOD LUCK!

c

Generalized Objectives

1. After completion of the unit a student should be able to describe and identify specific anthropological perspectives in regards to the rationale for the construction of belief systems and to categorize them in ethnographies.

2. After completion of the unit a student should be able to describe and identify specific elements associated with Rites of Passage and to isolate them in ethnographies.

3. After completion of the unit a student should be able to define from an anthropological perspective the concept of magic and to recognize magical beliefs in ethnographies.

4. After completion of the unit a student should be able to define shamanism and to give cross cultural illustrations of shamanistic practices.

5. After completion of the unit a student should be able to give examples and explanations concerning primitive medical practices with specific illustrations drawn from the reading.

6. After completion of the unit a student should be able to define animism and totemism and to give specific examples of animistic and totemistic behavior and to categorize such behaviors within ethnographies.

7. After completion of the unit a student should be able to link the type of economic adaptation with the form of belief systems, i.e., to discern when given a cultural description, what form of belief systems a culture might exhibit.

NARROW OBJECTIVES

AFTER COMPLETING THE UNIT:

1. A student should be able to identify two elements from nature that are generally found within the belief systems of hunting and gathering groups:
   a. Plant life
   b. Animal life

   Performance Activity: Read page 1
   Fill out exercise 1 , page I

2. A student should be able to identify three elements from nature that are generally found within horticultural belief systems:
   a. Domesticated crops
   b. Seasons of the year
   c. Sun, Rain

   Performance Activity: Read page 1
   Fill out exercise 2 , page I

3. A student should be able to identify four elements from nature that are found within the belief systems of pastoral groups:
   a. Domesticated animals
   b. Seasons
   c. Sun, Rain

   Performance Activity: Read page 1
   Fill out exercise 3 , page I

4. A student should be able to identify Spradley and McCurdy's list of four ultimate needs which are answered by belief systems:

   a. Where did life come from?

   b. How can death be explained?

   c. How come evil and misfortune exist?

   d. Why must individual values be subordinated to the group?

   Performance Activity: Read page 2

   Fill out exercise 4 , page I

5. A student should be able to recognize the definition of a sacred belief system:

   A belief system based upon a faith in a mystical or supernatural power. As being the prime determinant in cause and effect relationships.

   Performance Activity: Read pages 2 & 3

   Fill out exercise 5 , page I

6. A student should be able to recognize the definition of a secular belief system:

   A belief system based upon so-called natural or observable phenomena; mystical or supernatural explanations are not included

   Performance Activity: Read pages 2 & 3

   Fill out exercise 6, page II

7. A student should be able to recognize that secular and profane are: analogous terms which describe the same form of belief system.

   Performance Activity: Read page 3
   Fill out exercise 7 , page II

8. A student should be able to link Emile Durkheim to the construction of a theory which: categorized belief systems according to two basic areas:
   a. Sacred
   b. Profane

   Performance Activity: Read page 3
   Fill out exercise 8 , page II

9. A student should be able to link Lucien Levy Bruhl to the theory that: each culture creates a belief system which answers its own needs and that an individual only perceives what his culture teaches.

   Performance Activity: Read page 3
   Fill out exercise 9 , page II

10. A student should be able to identify that secular and sacred beliefs are directly linked to: the perspective of the culture from which they are drawn.

    Performance Activity: Read pages 3 & 4
    Fill out exercise 10, page II

11. A student should be able to list or recognize two elements that play a role in the development of sacred belief systems:

    a. Emotional forces

    b. Real biological needs

    Performance Activity: Read page 3

    Fill out exercise 11, page II

12. A student should recognize that most primitive cultures used only one type of belief perspective, e.g., a sacred belief system.

    Performance Activity: Read page 3

    Fill out exercise 12, page II

13. A student should be able to recognize that the definition for ritual is: the recurring performance of a standarized set of acts in order to maintain or to achieve control of any trait within nature including human behavior.

    Performance Activity: Read page 4

    Fill out exercise 13, page III

14. A student should be able to recognize that the definition for ceremony is: a ceremony is complex of rituals, or a cluster of ritual traits around a central core.

    Performance Activity: Read page 4

    Fill out exercise 14, page III

15. A student should be able to differentiate between: animism and totemism:

    a. Animism = spirits, souls attributed to plants, animals, places

    b. Totemism = ancestral plant or animal for the group

Performance Activity: Read page 4
Fill out exercise 15, page III

16. A student should be able to categorize Arunta rituals as: totemistic.

Performance Activity: Read pages 4, 5 & 6
Fill out exercise 16, page III

17. A student should be able to: classify a culture whether it is animistic or totemistic.

Performance Activity: Read pages 4, 5, & 6
Fill out exercise 17, page III

18. A student should be able to recognize that Arunta rituals are: designed to increase the elements in nature which the Arunta depend upon.

Performance Activity: Read pages 4, 5, & 6
Fill out exercise 18, page III

19. A student should recognize that Arunta increase ceremonies regarding Totemism are held: at the time of the year when the plants or animals are going through a reproductive phase.

Performance Activity: Read page 5
Fill out exercise 19, page IV

20. A student should be able to recognize Service's four stages of Arunta totemistic ceremonies:

a. Increase rituals
b. Individual ritual leader's communion via eating the species of totem
c. Larger group communion
d. Group feast on the totem

Performance Activity: Read page 5
Fill out exercise 20, page IV

21. A student should be able to recognize that primitive cultures and primitive belief systems are: usually personal and emotional areas of cultural expression.

Performance Activity: Read page 6
Fill out exercise 21, page IV

22. A student should be able to recognize the definition for magic: it is an attempt to use supernatural forces to control positive or negative forces within nature for a specific purpose.

Performance Activity: Read page 6
Fill out exercise 22, page IV

23. A student should be able to link Sir James Frazier and his publication The Golden Bough with: The Law of Sympathy.

Performance Activity: Read page 6
Fill out exercise 23, page IV

24. A student should be able to identify or recognize what sympathetic magic is: magic based upon the principal that like causes like.

Performance Activity: Read page 6
Fill out exercise 24, page IV

25. A student should be able to recognize that the dominant theme found in all fertility rituals is: sexual with overtones of sympathetic magic.

Performance Activity: Read pages 6, 7, 8, 9, 10, & 11
Fill out exercise 25, page V

26. A student should recognize that the Cheyenne had their own name for the "Sun Dance" ceremony. It was called: New Life Ceremony or Lodge of the Generator.

Performance Activity: Read page 8
Fill out exercise 26, page V

27. A student should be able to recognize that the "Sun Dance" was a fertility ceremony.

Performance Activity: Read pages 8, 9, 10, & 11
Fill out exercise 27, page V

28. A student should be able to recognize, label or distinguish that the actions of the high priest and his female companion in the Lone Tipi are examples of: sympathetic magic.

Performance Activity: Read pages 8 & 9
Fill out exercise 28, page V

29. A student should be able to recognize that most authors were: unaware of the rituals which took place in the Lone Tipi.

Performance Activity: Read page 10
Fill out exercise 29, page V

30. A student should be able to label the acts of Cheyenne self-torture as: individual actions to demonstrate religious piety or bravery.

Performance Activity: Read page 10
Fill out exercise 30, page V

31. A student should be able to recognize the differences between shamans and priests.

Shamans rely upon their own abilities
Priests get their power from their role.

Performance Activity: Read page 11
Fill out exercise 31, page V

32. A student should be able to describe the four stages for becoming a Yahagan shaman:

a. Dreaming
b. Acquiring a song
c. Apprenticeship
d. Final recognition

Performance Activity: Read page 12
Fill out exercise 32, page VI

33. A student should be able to identify the primary method for prospective female shamans to acquire power among the Dusun: dreaming.

Performance Activity: Read pages 11 & 12
Fill out exercise 33, page VI

34. A student should be able to describe or recognize the Cheyenne perspective toward shamanistic power:

Anyone can become a shaman; some are better than others.

Performance Activity: Read page 12

Fill out exercise 34, page VI

35. A student should be able to identify or recognize that shamanistic medicine is based upon one trait:

All illness is caused by supernatural forces

Performance Activity: Read pages 12, 13, & 14

Fill out exercise 35, page VI

36. A student should be able to identify or recognize the Copper Eskimo perspective toward the cause of illness:

Source = supernatural powers

Performance Activity: Read pages 13 & 14

Fill out exercise 36, page VI

37. A student should be able to recognize or identify six commonly used shamanistic techniques:

a. Trance
b. Dancing
c. Sacrifice
d. Rubbing
e. Sucking
f. Dramatics

Performance Activity: Read page 13

Fill out exercises 37, page VI

38. A student should be able to identify three types of rites of passage:

    a. Childbirth - naming

    b. Puberty ceremonies

    c. Death rituals

    Performance Activity: Read page 15

    Fill out exercise 38, page VII

39. A student should be able to recognize or identify three traits associated with an Arunta birth-naming ceremony:

    a. Naming (personal) (sacred)

    b. Burning of the afterbirth

    c. Necklace of umbilical cord

    Performance Activity: Read pages 16 & 17

    Fill out exercise 39, page VII

40. A student should be able to recognize three elements from the female puberty rite of the Yahagan:

    a. Fasting

    b. Bathing

    c. Face painting

    Performance Activity: Read page 19

    Fill out exercise 40, page VII

41. A student should be able to identify or recognize four elements associated with Kung female puberty rituals:

    a. Isolation from males

    b. Can't see men

    c. Ritual washing, rubbing with fat

    d. Face painting

    Performance Activity: Read pages 19 & 20

    Fill out exercise 41, page VII

42. A student should be able to identify two components associated with Yanomamo female puberty rituals:

    a. Isolation from males

    b. Burning of old clothes

    Performance Activity: Read pages 20 & 21

    Fill out exercise 42, page VII

43. A student should be able to recognize or identify four traits associated with male puberty rites among the Arunta:

    a. Tossing - painting

    b. Circumcision

    c. Subincision

    d. Fire ordeals/Blood letting

    Performance Activity: Read page 21

    Fill out exercise 43, page VII

44. A student should be able to identify or recognize the manner in which the dead are handled by the:

    a. Kung: buried under rocks

    b. Nootka: placed in a wooden box and left in a tree or cave

    c. Cheyenne: placed in a tree

Performance Activity: Read page 23

Fill out exercises 44, 45, & 46

page VIII

45. A student should be able to recognize or describe what endocannibalism is for the Yanomamo: consumption of the dead at a feast after their cremation.

Performance Activitey: Read page 24

Fill out exercise 47, page VIII

BELIEF SYSTEMS AND RITUAL BEHAVIOR

(Narrative)

BELIEF SYSTEMS

Belief systems and ritual behavior are the central themes of this module. Anthropologists study belief systems in order to ascertain the manner in which societies organize various systems of explanation relative to their world view.

Economic Perspective

Primitive belief systems tend to reflect local economic perspectives. A correlation between the exact mode of economic adaptation and the type of belief system is frequently present. Hunters and gatherers emphasize the forces of nature. Plants and animals are usually found in prominent positions within their sacred belief systems, while horticulturalists concentrate upon the seasons of the year and the specific crops which they are dependent upon. The sun and rain are usually important belief elements for horticultural societies. Pastoral groups rely upon many of the horticultural themes plus the addition of traits associated with their type of livestock.

Emotional Needs

> Human survival is uniquely dependent on culture. The categories, rules, and codes possessed by each society are like a set of sophisticated tools. They are symbolic tools that people put to work in helping to meet the biological, psychological, and social requirements of existence.[1]

A major aspect of most primitive belief systems is that they attempt to deal with questions which result from direct observation and deep-rooted psychological fears.

Sacred belief systems try to answer emotional needs which spring from the inner nature of man and the corresponding requirement for balance and cohesiveness within a society.[2] James Spradley and David McCurdy have developed a format for belief systems around the premise that belief systems give answers to "ultimate problems." All cultural groups attempt to deal with the following:

1. Where did life come from?
2. How can death be explained?
3. The problem of trying to explain why evil and misfortune exist.
4. Why must individual values be subordinated to the needs of the group?[3]

Cultural belief systems attempt to find answers to these questions, whether from a supernatural or secular perspective. They help to bind the threads of society into the fabric of culture and in doing so ensure the continued existence of society.

Secular Vs. Sacred

Anthropologists argue that many societies fail to distinguish between secular and sacred categories of knowledge. Contemporary anthropological distinctions between the two realms are artificial and comparable to other man-made taxonomies. The major distinction between secular and sacred lies in the specific emotional or affective perceptions of a culture. Sacred beliefs are linked to a supernatural or mystical view, while secular emphasizes an

objective or rational approach.[4] Emile Durkheim utilized the terms sacred and profane to distinguish between the sacred and secular worlds.[5] The ability to categorize the world into supernatural areas is felt by many philosophers to be a trait unique to human populations. Other forms of animal life are considered incapable of producing supernatural belief systems.

Most belief systems tend to be organized around basic tenets. The ideology of every people provides a guiding system of beliefs that explains the nature of the universe and a group's overall relationship to it. Secular or scientific viewpoints take an impersonal view of the universe. Sacred explanations or perspectives are felt to be the product of an interaction between a group's perception of supernatural forces and the needs of a culture to respond to very real biological and emotional forces. Lucien Levy-Bruhl notes that an individual only perceives in an event what his culture teaches him to see.[6] If a person has been taught to explain all events from a sacred perspective, a high probability exists that such will result. Conversely, if an individual has been taught that secular beliefs are the key, then secular perspectives will probably be in evidence. Abstractions about the world in primitive cultures did not always create the need to choose between secular or sacred. Most primitive cultures emphasized sacred beliefs; they saw themselves as being at the mercy of supernatural forces which influenced their world.

Participants within a culture see the validity of their own belief systems to the exclusion of others. Quite frequently they attempt to utilize methods to influence events within their world. Ritual was created out of such an attempt to gain control over the external forces which influence life.

> Ritual is the recurring performance of a standardized set of acts in the belief that the acts are necessary to the status quo or to the achievement of specified ends. Ceremony is a complex of rituals. . . . Religions are instrumental: they aim to get things done, to keep the society in tune with the requirements of the supernatural world, and to influence the workings of the supernatural world in a way that furthers the aspirations of the group.[7]

Arunta Animism and Totemism

The belief that plants and animals have spirits and spiritual forces was common to many primitive cultures. This is termed animism. The Arunta of Australia utilized sacred myths to explain their origin, the sacredness of specific geographical areas, and even human reproduction. Arunta society has an additional feature; all members of a local group consider themselves as descendents of a plant or animal. This is termed totemism. Totemic spirits are thought to reside in the territory where a person was born. Pregnancy is explained through the belief that impregnation is caused by animistic spirits.[8]

An anthropological analysis of totemic beliefs emphasizes the importance which the Arunta place upon spiritual power. According to E. B. Tylor, primitive man does not exist alone; the plants and animals and even

geographical places are thought to be endowed with souls and spiritual power.[9] Hoebel elaborates on the fact that many groups believe that souls or spirits become disembodied after death and live alongside man.[10] The Arunta's perception of spirit power is clearly illustrated. They believe that each group is directly descended from the spirit of a plant or animal. In addition, all local spirits have a repository or place which is considered as the most sacred geographical area for the Arunta.

The Arunta consider themselves as part of a larger world; they don't view themselves as being above other forms of life. The Arunta utilize themes from nature to emphasize their participation within the larger ecosystem; animistic ritual is used to control a group's relationship with nature. Each totemic group has a ritual leader who presides over ceremonies. Most rituals are designed to increase the well-being and fertility of the various totems.[11] Ceremonies are carried out to ensure the continuation of the food chain and are held at the time of the year when the plant or animal normally goes through reproduction.[12] According to Service, the ceremonies can be divided into four categories:

1. The heart of the ceremony is the special and very detailed ritual performance which helps increase the numbers of the totem species.
2. The inkata must eat a little of the species, as a sort of communion service. [inkata: leader of the ritual]
3. Then the other members of the group ritually and sparingly eat a little of it.

4. After this, other people who are present (but who have not witnessed the secret ceremony) feast freely on the totem.[13]

Totemism ensures the survival of the group by creating a ritual bond between the various totems and the culture. Nature was uppermost in the minds of the Arunta. It is impossible to really comprehend the overall emotional significance of totemism to the Arunta because of the different cognitive and affective strategies which are culturally produced. Supernatural belief systems for primitive cultures are usually personal and are often an emotional area of cultural expression. The intensely personal nature of the religious experience does not always lend itself to objective analysis.

Spiritual Power

The use of magic is generally employed to describe attempts by an individual or group to gain special control over spiritual forces. Sir James Frazier, in The Golden Bough, cites numerous examples drawn from diverse cultures to emphasize the importance of nature for many cultures.[14] Magic is an attempt to control positive or negative spiritual forces. Charms, fetishes, potions, and numerous other items are thought to contain various types of animistic power. Disease, crop failure, death and misfortune are frequently explained through the vehicle of malevolent spirits guided by a powerful enemy who uses strong magic. Frazier recognized that magic is sometimes based upon what he labeled the "law of sympathy."[15] Ritual specialists employ their

techniques through the use of objects and actions which seek to elicit an analogous response. Thus, if you wanted a potential foe to lose his yam crop to drought, it might be possible to cause the yams to dry up and wither if a yam from an enemy garden could be obtained and dried out. Sympathetic magic is based upon the principle that like causes like.

Fertility

A number of cultures believe that a connection exists between nature, reproduction and ritual behavior. The dominant theme within all fertility rituals is sexual. Man attempts to control plant and animal reproduction through the use of ritual. Here again, the law of sympathy shows up. Phalic symbols and female figurines are frequently employed to assure fertility. Sometimes an association between life forces is made; sacrifice of animals during fertility rituals is not uncommon. Contemporary western cultures have vestigal traces of fertility rites. The spring Maypole which children attach ribbons to was a fertility object of the past. The blessing of the grapes in the Napa-Sonoma valley vineyards carries on the tradition, in that man uses supernatural power to try and control the forces of reproduction in nature. It is not uncommon to see the blessing of a fishing fleet before it embarks from a California coastal port at the start of the season. These blessings usually cover the well-being of the workers and the request or prayer for a bountiful harvest.

The following is taken from Hoebel's classic study of the Cheyenne. One of the most fascinating fertility rituals in North America belongs to the Cheyenne Indians. It contains elements which are exceedingly complex. The Sun Dance ceremony of the Cheyenne is actually called the "New Life Ceremony," or "Lodge of the Generator Ceremony."[17] The Cheyenne's own name for the Sun Dance reflects the covert sexual nature of the celebration. Thus fertility is an integral component. According to Cheyenne belief, the Sun Dance came into being during a time of terrible famine and drought. A culture hero, Erect Horns, undertook a journey to the sacred mountain, a place which had special religious significance to the Cheyenne.[18] There was also an element of the trickster in Erect Horns, in that he selected the beautiful wife of the tribal chief to slip off and accompany him to the sacred mountain. The two went inside the sacred mountain and were taught the Sun Dance by the Great Spirit.[19] He told them:

> Follow my instructions accurately, and then, when you go forth from this mountain, all of the heavenly bodies will move. The Roaring Thunder will awaken them, the sun, moon, stars, and the rain will bring forth fruits of all kinds, all the animals will come forth behind you from this mountain, and they will follow you home. Take this horned cap to wear when you perform the ceremony that I have given you, and you will control the buffalo and all other animals. Put the cap on as you go from here and the earth will bless you.[20]

When Erect Horns and his companion came back into the world, the drought ended and the earth was renewed.[21] To ensure the continuation of the world, the Cheyenne recreate the journey of Erect Horns and his companion.

> The Sun Dance requires eight days to complete. The first four days are given over to building the dance lodge and to secret rites in the Lone Tipi, which symbolizes the Sacred Mountain. The last four days are devoted to the public dance in the Sun Dance Lodge.
>
> The pledger is called "The Reproducer" or "Multiplier," because through his act the tribe is reborn and increases in numbers. From the time of making the vow until the completion of the dance, the pledger and his wife must not express their sexual desires. Any intercourse on their part will cause them to die. In the origin myth, Erect Horns refused to have sexual relations with his beautiful companion until after they had emerged from the Sacred Mountain. . . .
>
> The four days in the Lone Tipi are replete with symbolic imagery and actions portraying earth renewal and continuance. Five separate "earths" are successively smoothed out on the ground. A buffalo skull is ritually consecrated through the insertions of balls of water grass in its eye sockets and nostrils. Many special pipe cleaners--sticks with a wad of buffalo hair--represent the life-sustaining buffalo and must be changed after the rituals at each "earth," because they would carry away some of the power of growth of the earth if moved from one to another. The wife of the pledger (or some other woman chosen by him, if for any reason, such as menstruation, his own wife may not serve) shares the rites in the Lone Tipi with the high priest, just as Erect Horns' female companion was in the Sacred Mountain with him.[22]

The Lone Tipi lodge is constructed using both physical and supernatural skills. Numerous rituals are used to strengthen the power of the ceremony. Ceremonies are performed to ask for the continued growth of all plants and animals. The sun, rain and other elements in nature are asked to remain in harmony. At the appropriate time, the high priest and his female companion are left alone in the Lone Tipi lodge. They draw a buffalo robe around their bodies and rub incense on each other. A sacred pipe is used in rituals, while they pray.[23] The high priest and his female companion consecrate the ceremony by having sexual relations.[24] Their action ensures the harmony that

exists in nature. It is believed that from their act all things are renewed.

Most non-Indian observers of the Sun Dance were not aware of the sacred fertility rites in the Lone Tipi lodge. Non-Indians were not allowed access to this sacred knowledge. However, a public aspect of the Sun Dance has been seized upon--the use of self-torture.[25] Males who wish to exhibit religious piety or to demonstrate courage dance with bone skewers attached to the muscles of their backs. They sometimes vary the ritual by dragging buffalo skulls until the skin on their backs is ripped or torn open. Another approach utilizes the lodge pole and thongs. The rawhide thongs are attached to the skin by bone skewers. The men dance and play bone flutes and whistles while exhibiting their strength. Eventually, they tire and drop from exhaustion. As they drop, their chests are torn. Many popular authors emphasize this public aspect of the Sun Dance without being aware of world renewal.

The placement of all the lodges in a circle with the Lone Tipi lodge in the center also correlates with recent evidence from ethno-astronomy that the Cheyenne held the Sun Dance according to a calendar based upon complex astronomical knowledge.[26] An analysis of the major elements within the Sun Dance clearly illustrates that a desire to control nature through homeopathic ritual is present.

Another type of fertility ritual is found among the Australian aborigines; they practice what are termed increase

rites.[27] These ceremonies are based upon a desire to renew or increase the materials, plants and animals which the group depends upon for survival. A common trait found in increase ceremonies is the use of human blood, not only to paint totemic emblems, but also to anoint sacred objects. The blood is believed to give life to the totemic species. Here man gives symbolic life to the totemic species which will give life to man by increasing. This is a classic example of a fertility ritual.

Shamans

Ritual specialization is common in primitive culture. The most prevalent form for hunting and gathering groups is shamanism. This category of ritual specialist is found in almost all hunting and gathering groups. Shamanism is based upon the concept of animism. A shaman is a religious specialist who derives special power from a supernatural force. Shamans are differentiated from priests by the fact that they rely upon their own abilities to utilize supernatural power while priests gain their power from the role which they occupy.[28] The following are examples of shamanistic practices drawn from a variety of cultures.

One of the primary requirements for all shamans is the ability to gain control over spiritual forces. Dreaming is a common method of acquiring special powers. Among the Dusun of Borneo, it is the primary method of assuming the role of a shamanistic specialist. The Dusun encourage women to acquire shamanistic power; an element of cultural

preconditioning enters into the attainment of supernatural power.

> I see the familiar spirit in color, as in a dream, and it is a woman like me. When I first was learning to know the ways of the bElEnketAs (specialist) I forgot things and missed proper ways. Then one day, while practicing the verses of the mEgEndi (a major female ritual), I felt the familiar spirit come into me. She came as a great tingle to my finger tips, like the feeling you get when they go to sleep and then the blood comes back again. That feeling went through my arms to my whole body and I began to shake slowly, then faster and faster as the specialist does when she is possessed by a spirit familiar in a ritual. I shook harder and harder and my head felt light and hot, and my hands grew so heavy that I could not lift them. I saw colors in many mixtures and ways before my eyes and then I grew bigger and bigger until I was a giant. Then that spirit left me and I had a heavy pain in my chest and I was very tired. I could not speak and I had to go down and sleep there on the ground. I knew when I woke that it was my familiar spirit, because she had said the words they say before returning to their dwelling place.[29]

The shaman relates her special spirit and the conditions she experiences in her dream to her culture. A comparison between other shamans and their experiences is used to legitimize the quality of her spiritual awakening.

Yahagan shamans also acquire power by having dreams or visions which call them to the role of shaman. It is felt that it is a spirit who teaches a candidate his special shaman's song. After a man learns his spirit song, he seeks out the help of an experienced shaman, who then teaches his new apprentice the appropriate techniques.[30] Kung shamans are usually mature males; they pre-select themselves through induced trances and dreams.[31] However, no formal training takes place. The Cheyenne also embrace the use of shamans. They believe that anyone can become a

shaman and that all people have some sort of power.[32]

> . . . [however] a person believed to be exceptionally good at doctoring is called upon to help a sick person and is given gifts in return, thereby becoming a sort of professional. A few shamans are believed to possess such exceptional magical powers and formulas that they can inflict disease or death on others if they choose. This ability is usually claimed in order to impress people and is seldom if ever actually put to use. The method is usually some variation of willing a foreign object to enter the victim's body.[33]

Most shamanistic practices appear to be somewhat analogous in that all tend to use spiritual power to deal with the larger world. Illness is one of the major areas where shamans fight to save their patients from malevolent forces. Shamans rely upon guides or spirit helpers to enable them to penetrate the supernatural.

> Eskimo shamans are similar to those in other parts of the primitive world. . . . One of the shaman's most specialized attributes is the possession of a spirit helper or guide. Through this helper the shaman is enabled to predict things, such as what the weather will be or where something can be found or whether game is coming; above all, he is able to diagnose sickness. In all these cases the important characteristic is the shaman's ability to fall into a trance so that his soul may journey to see other spirits, or so that the spirit helper may enter his body and thus have means of communication with people. . . . By the use of a tambourine and the singing of ritual songs, all prolonged repetitiously into a drugging monotony in darkness or semi-darkness . . . so that the people are more or less hypnotized and the relatively more unstable shaman is himself in a trance.[34]

Spiritual imbalance is commonly associated with illness. Curing ceremonies usually revolve around the use of ritual behavior. Shamans attempt to draw out the offending spiritual forces. Trances, dancing, sacrifice, rubbing, sucking and dramatics are employed to alleviate illness. Shamanistic medical techniques are effective for

cultures that utilize them.[35] The relationship of the mind to illness and health has been documented by contemporary secular researchers. Faith in a methodology or belief system creates the probability that positive results will take place.

Yahagan shamans explain illness and death by claiming that an enemy shaman must have applied evil spiritual power. The only way to counter illness is to create a counterforce; bad magic must be combatted with good magic.[36] An analogous belief in evil shamans is also found within Arunta culture; to cure effectively, it becomes necessary to ascertain the evil perpetrator.[37]

The Copper Eskimo ascribe all illness to a supernatural origin. Here again, soul loss is a commonly used explanation for illness. If the illness is mundane, symbolic representations of the disease are taken from the body of an ill person.[38] This technique is common to many cultural groups. Herbal potions are found in many groups. However, some like the Cheyenne attach a spiritual rather than a medicinal value to the herbs.[39] Formulas for Cheyenne medicine bundles are frequently dreamed; spirits or guides are deemed responsible for the content.

Shamanistic practices use animistic traits. Spiritual imbalance or soul theft is deemed responsible for much of the illness in the world of the shaman. Shamans have to gain power through spirit acquisition.

These spirit guides are responsible for the success of lack of success of a particular shaman. According to Hoebel, emotional instability is a trait valued by shamans.

> Suggestibility and a greater or lesser degree of emotional instability are essential traits of the shaman who obtains power by mystic experience. He or she must be capable of hallucination.[40]

Rites of Passage

Another area of concern for primitive cultures centers on the importance of specific events in the life cycle of an individual. Ritual behavior is frequently a part of ceremonies marking the life stages which a culture defines as significant. Anthropologists have demonstrated that animistic beliefs are associated with many of the rituals. The term "Rites of Passage" was coined by Arnold Van Gennep.[41] It is used to describe the rituals and ceremonies which relate to childbirth, naming, puberty, and death.

Pregnancy and Childbirth

Ceremonies and rituals associated with pregnancy and childbirth are found in a large number of primitive cultures. They are designed to ensure the well being of both mother and child. In addition, the act of childbearing changes the status and role for a woman. Pregnant women are sometimes separated from the group and given somewhat easier tasks.

Primitive cultures are aware of the risk to mother and child and as a consequence take steps to create a higher probability that both can survive. Dietary and work restrictions are frequently present. After the birth of a child, integration of a woman back into society takes place. However, some groups provide for continued special treatment because of a high infant mortality rate.

The spiritual safeguarding of a child at the time of birth is sometimes undertaken. When a child is separated from the umbilical cord, special rituals are usually performed. The umbilical cord is sometimes considered as a special entity which contains its own animistic elements. Careful provision is taken to hide or protect the cord from falling into the hands of potential enemies. At the same time, fingernail clippings and hair trimmings are saved. These are thought to contain a person's spiritual power.

The following example is an illustration of an Arunta birth and naming ceremony:

> The afterbirth is burned, and the umbilical cord is made into a necklace for the child. The paternal grandfather and certain other elders from the group take a piece of wood or stone from near the totem center and secretly fashion for the child its personal churinga, which they deposit with the others. The child receives two names, a personal name and a secret, sacred name which is associated with the churinga and bestowed by the old man who made the churinga. This latter name is known only to fully initiated men (never to women and children) and is used only on important ceremonial occasions. Although individuals are called either by their kinship or class term in direct address, they may be indirectly referred to by a nickname, a personal name, and on certain occasions by a status term which has

> reference to their age and the degree to which they have passed through the various stages and ceremonies of the life cycle.[42]

Naming

Another category of ritual behavior deals with the social presentation of a child to the community. The ceremony of presentation is usually a mechanism whereby the integration of a new group member can be symbolically achieved. Some cultural groups were so concerned about their infant mortality rate, that they sometimes waited until a child was past the most crucial period, i.e., older than two years of age. If a child died before two years of age, then full-scale mourning was not required.

Naming acknowledges the presence of a new individual. All cultures practice naming but the methods and styles vary from culture to culture. The use of sacred and common names is found in a number of groups. A sacred name is kept with the individual; it is not for public use. Common names are used in everyday activities. Naming ceremonies contain ritual activities which also involve a number of group members. This type of ceremony helps to reinforce and establish a greater feeling of community. The presentation of a child during a naming ceremony is found in many cultures. The Gabon in West Africa combine naming and social integration:

> A public crier announces the birth and claims for the child a name and a place among the living. . . . People then assemble in the street, and the newborn infant is brought out and exhibited to public view. A basin of water is provided and the headman of the village or

> family sprinkles water upon it, giving it a name, and invoking a blessing that he may have health, grow up to manhood or womanhood, have numerous progeny, possess great riches. . . .[43]

The Yahagan attach a deep ritual importance to a person's name. They resort to other methods of personal address; it is considered a breach of basic conduct to use a person's real name, either when talking to them or about them.

> A child is usually named after his or her birthplace. The giving of the name is not signalized by any special ritual, but the name does remain rather magically private; . . . Kinship terms are customary in face-to-face address, and roundabout descriptive phrases are used in referring to an absent person.[44]

Another variation in regards to naming is found with the Arunta. A complex system of address related to kinship and ritual along with roles and status determines the exact form of address. The context of the speakers and their relationship to the above sets the norms for address.

Puberty

The onset of puberty is marked in many primitive cultures. It signals the change of status between childhood and the coming of adulthood. Puberty rituals are frequently associated with initiation ceremonies for both males and females. Sometimes the rituals are painful or involve ordeals. It depends upon the culture as to the severity. The attainment of puberty means that a young man or woman has survived and would be taking a direct part in reproduction and the continuation of a group both biologically and culturally. Many of the rituals are designed to instruct

as well as create the proper spiritual balance. Among the Yahagan, puberty ceremonies are observed. They are directly related to physiological changes.

> The onset of puberty is observed for girls at the time of menarche. The girl fasts for three days, and her cheeks are painted red. For several days she receives moral counseling by older women, until the end of the period is signalized by a ritual bath in the sea and a feast for all the people present.[45]

A greater emphasis upon puberty for girls is present in Yahagan puberty rituals. The symbolic red painting of the cheeks is a visible sign that blood or the menarche has started. Ritual cleansing and feasting are closely related to fertility worship. After a Yahagan girl has undergone her ceremony, she becomes eligible for marriage. Thus, her role changes within the context of Yahagan culture. An entirely new set of rights and obligations unfolds.

The Kung also perform special rituals when a girl reaches puberty. They use the start of menarche as the point which marks the beginning of special treatment. Here again, ritual washing is present but the Kung also add the feature of animistic power. Women who are in their period are considered as potentially dangerous. They are thought capable of influencing the success of a hunt.

> . . . A girl is isolated at the onset of menarche for the duration of the flow. The sun must not shine on her, and her feet must not touch the group; it is believed that she would get thin if the taboo were violated. The girl must not be seen by men during this time nor may she look at them herself. Every day the women who are present, and one or two old men, dance the Eland Dance and sing a special Menarche song. Much of the symbolism of the dance is subtly erotic. After the menstrual period, the girl is washed and rubbed with fat and tsi (seeds of a common vine), her face is painted in

> red lines, and she may then go among the people again. In subsequent menstrual periods she must not touch any hunting weapons nor have sexual intercourse.[46]

The fear of contamination by menstruating women is found in a number of societies. Homeopathic or sympathetic beliefs are probably responsible for this widespread response. Blood is associated with life and death; women have a special power to create or bear life. In addition, they bleed on a regular basis, therefore they must have some sort of basic relationship with the forces of life and death that is essentially different from men. Kung girls learn to avoid men and some of their activities while they are symbolically between the forces of life and death. Some form of avoidance taboo during menstruation is found in most societies. The coming of age in regard to sexual expression is hallmarked by the erotic aspects of the Eland Dance. Red is used to paint the face, a visible sign for all who might have missed the change that the girl is now a woman. It is an overt signal of role change.

Among the Yanomamo of the Amazon, a girl's puberty is marked by her first menses. The girl is hidden away in the house and is placed behind a screen of leaves. Her old clothes are cast off and new ones are given to her. She must not touch her food during her first period; a stick is used. Yanomamo use the term "squatting" to describe menstruation, because that is the position the woman takes most of the time during her period.[47] Isolation highlights the trait of contamination thought to be present. The Yanomamo

girl becomes eligible for marriage after her first period.

Puberty rituals for males vary according to the cultural group. Perhaps the toughest puberty ritual for young men is found with the Arunta. Ordeals are used in all four stages of initiation into adulthood. The ceremony is divided into the following phases ". . . which can be summarized in terms of the central rite of each one: (1) painting the boy and tossing him into the air, (2) circumcision, (3) subincision, (4) fire ordeals and bloodletting.[48] The latter stages, i.e., steps 2 through 4, involve a great deal of physical pain. Circumcision is accomplished with a stone knife; the foreskin of the penis is removed. Subincision takes place after the circumcision has healed. The penis is slit down the middle. Fire ordeals consist of having to lie next to the fire. There is extreme discomfort. Bloodletting is accomplished through cutting and trauma. Blood is considered as sacred; it is generally drawn from the arm or genital organ.[49]

Some anthropologists have hypothesized that the Australians use harsh ceremonies to ensure that knowledge will not be forgotten. The information which will be required for survival is given during the ordeals. As a result, it is less likely that the information would be forgotten.

Death

Most primitive cultures develop rituals to deal with the loss of a group member. Death creates a profound sense

of loss. This is magnified because of the obvious reliance upon kinship and primary groups for survival. Here again, animism plays a role. The spirits of the dead are alternately feared and loved. Elaborate provisions are generally made to protect the group from malevolent spirits. Ghosts and spirits are blamed for many of the ills or misfortunes which befall a group. An early acknowledgment of death is noted in archaeological evidence stretching far back into the time of Neanderthal, approximately 100,000 years before the present. Gravesites containing skeletons, tools, and ritual objects have been found. Wildflowers and ochre pigment covered some of the bodies. Evidently, Neanderthal was the first major group to deal with death in a ritual fashion which survived to the present.[50]

Burial practices are indicative of cultural attitudes. Bodies which are buried in a flexed fetal position are returned to the earth in a state somewhat analogous to their method of entry. Fetal positions for burial are common to many cultures. Cremation is practiced by some groups, while others expose bodies to the elements. A tremendous variation exists. All primitive groups attach a spiritual power to the dead. Death is considered as a normal stage along the cycle of life. It is not something that is ignored. An acknowledgment of death brings a certain amount of vigor and satisfaction to those who remain alive. They know where they have come from and where they are going. The following are examples of rituals associated with the Kung, Cheyenne,

Nootka and Yanomamo.

The Kung conceptualize death as a struggle between dead ancestors and the living. If the ancestors win, a person dies. The body is bound in a sitting position and buried with his favorite objects. The grave is protected from scavengers by piling rocks on top. In addition, the hut of the recently deceased is broken apart. A marker is made to show the way to the totemic birthplace.[51]

The Cheyenne are somewhat concerned about the ambivalent qualities of the dead. When a person dies, disposal of the body is accomplished by utilizing any of the following: (1) scaffold in a tree; (2) covered with rocks; or (3) a cave.[52] A man's favorite horse is killed and placed near him, along with his personal possessions. Mourning goes on for approximately one year. Ritual self-mutilation is common for relatives, with cuts and finger mutilation. They believe that the dead go to an afterworld in the sky, except those who commit suicide. The Milky Way is identified as Cheyenne heaven. Ghosts make the Cheyenne uneasy. Death is regarded as a traumatic experience for the group.[53]

Among the Nootka, death

> . . . inspires considerable fear. . . . A corpse is always disposed of as soon as possible, so rapidly, in fact, thta white observers have wondered whether some unfortunates might not have been sealed up in the coffin-like boxes before they were dead. The boxes are usually deposited in a remote cave or lashed onto the upper branches of a tree. The mourners, men and women alike, cut their hair short and, following the disposal of the body, gather to sing the mourning songs. Some few days later, a <u>throwing away</u> potlatch is held, during which the deceased's possessions are given away or destroyed. From this time until a year or so later, the deceased's

> name should not be pronounced; if it forms an element of a commonly used word or expression, some substitute has to be found. The mourning period even for close kin is not especially long; the close relatives are expected to stay indoors for a few days and to appear sad for a somewhat longer time.[54]

The breaking or giving away of possessions is somewhat analogous to the behavior of the Cheyennes. Mourning ceremonies including hair cutting for women are common to many American Indian cultures. The construction of coffins is unique to the Northwest Coast. Mourning for the dead is much less than that for the Cheyenne. Again, a sense of ambivalence is registered about the spirits of the dead.

Yanomamo culture dictates a rather unique approach to the handling of the dead. If a person dies a normal death, his body is cremated. A large pile of logs is built and the body placed on top. Additional logs and wood are added to the pile. The fire is allowed to consume the body; all the bones are picked out of the ashes and collected. These bones are taken to ritual mortars and ground down into a powder. Hollow gourds store the powdered ashes; they are eaten at feasts and rituals in order to ensure that the living will see the dead. As Chagnon states: "Endocannibalism, to the Yanomamo, is the supreme form of displaying friendship and solidarity."[55]

Attitudes of most cultural groups about the dead are based in part upon the awareness that death comes to all living things. Fear or anxiety over death is often masked by the development of elaborate systems of explanation which seek to answer what happens after death. Supernatural

perspectives emphasize spirits and different modes of afterlife. Secular responses are virtually unknown in primitive cultures.

Belief systems are utilized by cultural groups to answer questions dealing with the unknown. Primitive cultures rely solely upon sacred belief systems. They use animistic themes and elements to illustrate their overall relationship with nature. Rituals, ceremonies and religion are employed to create a balance between man and nature. The tenuous position which most primitive groups occupy in regards to survival has contributed to their emphasis toward various themes which tie directly to their food supply. Sacred belief systems help to bring order into the lives of primitive peoples, in that cause and effect relationships can be constructed which demonstrate man's placement in the larger universe.

Every culture creates a belief system which addresses its own needs; group members tend to view their belief systems as being the most appropriate. The desire to obtain some degree of control is evident in the traits found in rituals associated with primitive cultures. Worldview or ethos in the latter is linked to the precise type of economic adaptation which the group exhibits. Hunting and gathering, pastoralists and horticulturalists cluster their sacred traits around a core which reinforces their specific method of adaptation.

Magic or specialized ritual behavior which focuses

upon control is found in a large number of primitive cultures. Most forms of magic usually embrace the law of sympathy, i.e., like causes like. Events that are deemed unfortunate, such as illness, accident, drought, death and crop failure are attributed to magic. Nothing happens by chance; all of the events in one's life can be explained according to the respective belief system. A major characteristic found within magical systems is the frequent attempt to control various facets of reproduction. Fertility rituals are employed to ensure the continuation of specific plants, animals, humans and even the regeneration of the world. All fertility rituals involve some aspect of magic.

Medical problems confront primitive cultures. However, instead of science, shamanism is the primary method of curing. Belief in the viability of shamanistic techniques partially explains the degree of success which the practice enjoys within the normal cultural context. All shamans employ the use of spirit power. The method of obtaining spiritual power is through dreams, visions and a host of related ways. Sometimes a spirit guide is perceived by the shaman as a working partner, i.e., one who can accomplish tasks in a supernatural world. The spirit helps the shaman cure the patient; the shaman must rely upon his or her ability to keep in contact with a spirit guide.

Rites of passage mark the stages of life which a person must pass through. Rituals which mark birth-naming, puberty, and death are common to most cultures. The function

of rites of passage is to integrate a group member into a larger social group. Cohesiveness and group identification, along with a bestowal of social roles, are the primary functions for rites of passage. Ritual and ceremony impresses upon all concerned the seriousness of the endeavor. Since rites of passage are based upon sacred beliefs they can be looked at as sacred rites which are carried directly to a person. The final rite of passage, the ritual dealing with death, is considered important because of the need of a society to order its emotional context. An acknowledgment of loss is common to most primitive cultures as well as some degree of concern for the ultimate feelings which the departed spirit will display toward the survivors.

Belief systems within primitive cultures are sacred rather than secular. The systems are directly related to survival and worldview. In order to better comprehend an act or ritual, one must develop some degree of awareness about the worldview of a culture.

FOOTNOTES

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PERFORMANCE ACTIVITIES

1. Name two elements from nature that are generally found within the belief systems of hunting and gathering groups.

   1. _____
   2. _____

2. Identify three elements from nature that are generally found within horticultural belief systems:

   1. _____
   2. _____
   3. _____

3. Identify four elements from nature that are found within the belief systems of pastoral groups.

   1. _____
   2. _____
   3. _____
   4. _____

4. Identify Spradley & McCurdy's list of four ultimate needs which are answered by belief systems.

   1. _____
   2. _____
   3. _____
   4. _____

5. According to the unit, a sacred belief system is: (give definition)

6. According to the unit, a secular belief system is: (give definition)

7. _____ is another term used as synonymous with secular belief systems.
   1. _____

8. _____ constructed a theory which divided belief systems into the sacred and profane.
   1. _____

9. _____ stated that: Each culture creates a belief system which answers its own needs and that an individual only perceives what his culture teaches.

10. _____ and _____ beliefs are directly linked to: The perspective of the culture from which they are drawn.
   1. _____
   2. _____

11. List two major elements that play a role in the development of sacred belief systems:
   1. _____
   2. _____

12. Primitive cultures emphasized _____ belief systems.
   1. _____

13. The unit's definition for ritual is:

14. The unit's definition for _____ is: A _____ is a complex of rituals or a cluster of ritual traits around a central core.

    1. _____

       _____

15. _____ attributes spirits and souls to plants and animals; while _____ traces a group's ancestory back to a plant or animals and worships the ancestral plant or animal.

    1. _____

    2. _____

16. Arunta ritual is _____ because it traces group ancestory back to a specific plant or animal.

    1. _____

17. The Mud People believe that plants and animals have souls, however, they do not trace their own ancestory to plants or animals nor do they worship plants or animals. They would be classified as:

    1. _____

18. Arunta rituals are designed to increase _____ which the Arunta depend upon.

    1. _____

19. Arunta increase ceremonies regarding totemism are held; at the time of the year when the plants or animals are going through a _____ _____.

1. _____

_____

20. Service, divided Arunta totemistic rituals into four types, these are:

1. _____
2. _____
3. _____
4. _____

21. According to the unit primitive cultures and primitive belief systems are usually personal and _____areas of cultural expression.

1. _____

22. According to the unit, magic is an attempt to use supernatural forces to control _____or _____forces within nature for a specific purpose.

1. _____
2. _____

23. Sir James Frazier's publication, The Golden Bough, dealt in part with _____ of _____.

1. _____
2. _____

24. _____ _____ is based upon the principal that like causes like.

1. _____
2. _____

25. The dominant theme found in all fertility rituals is: _____ with overtures of sympathetic magic.

1. _____

26. The Cheyenne had their own names for the Sun Dance ceremony. It was called.

1. _____, or

2. _____

27. The Sun Dance was an example of a _____ ceremony.

1. _____

28. The actions of the Cheyenne High Priest and the Pledger's wife in The Lone Tipi were examples of: sympathetic _____.

1. _____

29. Most authors were _____ of the rituals which took place in The Lone Tipi.

1. _____

30. Acts of Cheyenne self-torture were examples of: _____ _____.

1. _____

2. _____

31. A _____ gets his/her supernatural power through personal acquisition. A _____ acquires power through their role.

1. _____

2. _____

32. The four stages of becoming a Yahagan Shaman are:

1. _____

2. _____

3. _____

4. _____

33. The primary method for prospective female shamans to acquire power among the Dusun is:

1. _____

34. The Cheyenne believed that _____ can become a shaman, but some are better than others.

1. _____

35. All shamanistic medicine is based upon the concept that all illness is caused by _____ forces.

1. _____

36. Copper Eskimo trace illness to: _____

1. _____

37. According to the unit, six commonly used shamanistic techniques are:

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

38. Name three types of rites of passage:

1. _____
2. _____
3. _____

39. Name three traits associated with an Arunta birth-naming ceremony:

1. _____
2. _____
3. _____

40. Name three elements from the female puberty rite of the Yahagan:

1. _____
2. _____
3. _____

41. List four elements associated with Kung female puberty rituals:

1. _____
2. _____
3. _____
4. _____

42. List two components associated with Yanomamo female puberty rituals.

1. _____
2. _____

43. Identify four traits associated with male puberty rites among the Arunta.

1. _____
2. _____
3. _____
4. _____

44 The Nootka placed the dead in a wooden box and left them in a _____ or _____.

1. _____

2. _____

45 The Kung bury the dead under _____.

1. _____

46 The Cheyenne placed the body in a _____.

1. _____

47 The Yanomamo practiced _____ which is the consumption of the powdered ashes of the cremated dead.

1. _____

POST-TEST

1. Plants and animals are generally found within the themes of belief systems in most hunting and gathering cultures.

   a. true b. false

2. Belief systems answer four basic needs; however, one of these does not belong:

   a. Where did life come from?

   b. How can death be explained?

   c. How come evil and misfortune exist?

   d. Why are some hunting and gathering groups more apt to achieve success than others?

3. _____ classified belief systems as sacred and profane.

   a. Franz Kafka

   b. Emile Zola

   c. Kurt Vonnegut

   d. Emile Durkheim

4. Secular belief systems is another way of saying:

   a. profane belief systems

   b. sacred belief systems

   c. none of the above

5. Levy Bruhl stated that:

   a. Belief systems are not important to primitive man.

   b. Belief systems are culturally relative.

   c. Belief systems are culturally based.

   d. Belief systems are limiting in that they only teach what a culture permits.

   e. b, c, d

6. Emotional forces and biological needs play a role in the development of sacred belief systems.
   a. true b. false

7. Primitive cultures emphasized _____ themes.
   a. agonistic
   b. hedonistic
   c. animistic

8. The Arunta's were classified as:
   a. animistic
   b. totemistic
   c. hedonistic
   d. agonistic

9. Some Arunta rituals are designed to increase the number of plants and animals.
   a. true b. false

10. Most _____ magic is based upon the principle that like causes like.
   a. sympathetic
   b. sexual
   c. a, b
   d. none of the above

11. The Sun Dance Ceremony was an example of:
   a. fertility ritual
   b. religious ritual
   c. individual religious acts and piety
   d. all of the above

12. The acts in the Lone Tipi were:

    a. regeneration ceremonies

    b. sympathetic magic

    c. fertility rituals

    d. all of the above

    e. none of the above

13. A _____ acquires his "power" from a personal experience.

    a. shaman

    b. priest

    c. a, b

    d. none of the above

14. A _____ acquires his "power" from a role bestowed through culture.

    a. shaman

    b. priest

    c. a, b

    d. none of the above

15. All shamanistic medicine is based upon the concept that all illness is caused by supernatural powers.

    a. true b. false

16. Five commonly used shamanistic techniques are: trances, dancing, sucking, rubbing, dramatics.

    a. true b. false

17. Birth and naming ceremonies are defined as rites of passage.

    a. true b. false

18. The painting of a young woman's face with red paint is found in a number of female puberty ceremonies.

a. true b. false

19. _____ is practiced during the puberty ceremonies for Arunta males.

a. subincision

b. circumcision

c. tossing the boy

d. all the above

e. none of the above

20. Animistic and totemistic beliefs are identical.

a. true b. false

21. A ceremony is a complex of rituals clustered around a central core.

a. true b. false

22. Sir James Frazier's work, The Golden Bough, dealt with:

a. animistic beliefs

b. totemistic beliefs

c. fertility rituals

d. magic

e. all the above

23. The Nootka placed the dead in a wooden box and left them in a tree or cave.

a. true b. false

24. Most cultures:

a. feared the spirits of the dead

b. practiced rituals to control the spirits of the dead

c. had no beliefs concerning the dead

d. a, b

25. The Cheyenne practiced endocannabalism, which took place at feasts.

a. true b. false

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